

*The Love of one Another, the Great  
Duty of Christians.* 22

Considered in

## TWO SERMONS;

The ONE preached on the  
FIFTH of NOVEMBER,

The OTHER on the  
Day of Thanksgiving,  
the 7th of November, 1710.

Wherein due Regard is had to the Temper  
and Behaviour of the PAPISTS; as also to the  
true Interest of PROTESTANTS in observing of  
this Duty.

By S. WRIGHT.

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Surely in all Reason that which our Lord made the distinctive  
Mark and Character of his Disciples, should be the principal  
Mark of a True Church. Bellarmine reckons up no less  
than Fifteen Marks of the true Church, all which the Church  
of Rome arrogates to her self alone: but he wisely forgot  
that which is worth all the rest, and which our Saviour insist  
upon as the chief of all other, A sincere Love and Charity  
to all Christians. Tillotson's Serm. at the Yorkshire Feast.

— From Envy, Hatred, and Malice, and all Uncharitableness,  
Good Lord, deliver us.

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To All Those, who attend upon the Preaching of the Word of God, at the Meeting Place in Black Friars.  
My sincerely beloved Friends!

Our requesting with so much Unanimity the Publishing of these Discourses, is what I think my self obliged to mention; not so much to give Countenance to my Printing on these Occasions, as to shew your Excellent and truly Christian Disposition to the World. What may be said or thought of you, for so much approving the Performance, I know not; but I am sure it must recommend to your Praise, that you have so heartily fallen in with the Design. The uncommon Fury and Tempestuouiness by which you have lately suffered, in the tearing to pieces your Place of Worship; and your yet seeing the Effects of those Unprovok'd, insults, does the more Commend your Charitable and Peaceable Spirit.

It is far from being the Intent of these Sermons (as the Reader will find) to say any thing that should make Persons Easy and Quiet under the Apprehensions of a Popish or a French Party gaining ground in this Land; nor does the

the Subject I am upon in the least Encourage a kind and friendly Behaviour towards Men of such Characters and Principles No true Englishman or Protestant would be so much afraid of dying in the opposing, as he would be of living to see the prevailing of such among us.

But the main Scope of what is here offered, is to bring Those to a Temper, and a truly Christian Affection towards one another, who are all in the real Interest of their Country, and of the Reform'd Religion ; and who are heartily concert'd for the suppressing the Enemies of both.

For the sake of These, let this be your constant Prayer, that such a healing Spirit may be diffus'd thro' this whole Nation, as may banish that Spirit of Strife and Animosity, which has of late shewn it self so powerful and predominant : And for your selves, let this be always your Endeavour, if it be possible, as much as in you lies to live peaceably with all Men.

*Your Servant in all Holy Things,*

*S. Wright.*

# SERMON

PREACH'D the

*Fifth of November, 1710.*

JOHN XV. 12.

*This is my Commandment, that ye love  
one another, as I have loved you.*

THAT which fix'd my Thoughts on this Subject, as suitable to the present Occasion, was a serious Considering the *Spirit* and *Temper* of our avowed and implacable Enemies the *Papists*; from whose destructive *Plots*, and more destructive *Principles*, we are now thankfully to commemorate our repeated Deliverances. And I know not how we can better express our Gratitude towards God, or better improve this Day's Mercies to our own future Advantage, than by endeavouring to promote such a mutual Love and Affection, as may shew our Obedience to our Great Lord, and prevent those Mischiefs which an uncharitable contentious Spirit has so often brought upon us, and by which our Enemies have ever been most encourag'd in their Attempts against us.

## A Sermon preach'd on

When I thought also of the last vth of November's Sermon, which has stirr'd up so much Discord and Steife in this City, yea throughout this whole Land; I could not think any thing more seasonable than the explaining and enforcing such a Command as this. To behave our selves according to which Rule would be the most effectual Course we could take to shame the Attempts of all Incendiaries at home, and to disappoint our expecting Adverstaries abroad.

I am sensible it is but a very little way that the Influences of this Discourse are like to reach; but if I may say any thing that shall contribute to the healing of one disorder'd and inflamed Temper, I shall have much more reason to rejoice in that, than in the gaining of Thousands, as some have done, to serve the Interest of a Party, and to promote their temporizing Designs.

The Words we have read, stand in our Bibles amongst those Passages that ought to be writ in Capitals, as summoning a special Attention and Regard: The Sense is compleat and full, as they lie before us; *This is my Commandment, that ye love one another, as I have loved you.* I shall only observe with reference to the Context, that our Lord in this and the two adjoining Chapters is preaching his last Sermon before his Death; and therefore what he says should be read with the most affectionate and yielding Disposition of Mind. At such a Season it was, that with an extraordinary Vehemency and Fervour he insists upon a mutual Love amongst his Followers.

It is intimated indeed very plainly, that Men would be generally apt to neglect this, or else he would not so often have repeated it; but also that it is of the highest Importance, or else he would not have shewn so particular a Concern to inculcate and enforce it.

What I have at present to offer upon this Subject will fall in under the following Heads. I. We shall say something more generally for the explaining of this Command. II. Consider in what respects our Blessed Saviour so particularly calls it His. III. We shall show how much this has been opposed and contradicted by the Enemies of true Religion. IV. I shall endeavour to press this, and plead for the Practice and Observance of such a Command at this Day.

I. We begin with a general and brief *Explication* of this Command: *Love one another, as I have loved you.*

To this Rule all the *special Precepts* that relate to Christian Charity and Affection may be reduc'd: Yea so comprehensive a Duty is this, that the Apostle speaks of it as the *Sum of all Religion*, Gal. v. 14. *For all the Law is fulfilled in one Word, even in this, Thou shalt love thy Neighbour as thy self.* Indeed if I have a Religious and truly Christian Affection to Man, it must flow from a Principle of Love, and a Sense of Duty to God: If I have not this Brotherly Love, I am condemned as void of the Love of God, whatever my Pretensions be, 1 John iv. 20. And where-ever this is, it can not but shew it self by a most tender and conscientious Regard to the Life, Health, Reputation, and Estate of my Neighbour, and to whatever concerns him. This will effectually suppress all Envious, Malicious, Revengeful *Thoughts*; all Reviling, Backbiting, Reproachful *Words*; all Litigious, Quarrelsome, and Injurious *Actions*. And on the contrary, this will put us upon all Offices of Kindness and Friendship, whereby we may be serviceable to any; not only wishing, but doing them all the Good we can, both for this and a future Life.

As to the *Objects and Extent* of this Love, we are required elsewhere to do good to all, but especially

*to the Household of Faith, Gal. vi. 20.* And no less certainly is intended and enjoin'd in our Text, than a mutual Affection among all that call themselves Christians. It is not a Love that runs only in the Blood towards Kindred and Relatives; nor such as is guided meerly by the Sympathies of Nature; those Agreeablenesses, I mean, that draw on a natural Intimacy and Friendship; but it is a Love that goes beyond these common Inducements and Restraints; extending it self to *all* that believe and obey the Gospel, and are Heirs of Heaven, however in other respects differing from one another.

As to the *Quality* and *Nature* of this Love, it must be a Disinterested, Cordial, and Unfeigned Affection; kindly disposing and inclining the Mind, as well as generally prevailing upon the Life and Actions, according to that of St. John, *My little Children, let us not love in Word, neither in Tongue only, but in Deed and in Truth,* 1 John iii. 18.

As to the *Degree* and *Measure* of this Love, it should be Greatned and Enlarged as near as possible to a Parity with that amazing Affection, which our Lord Jesus Christ bore towards us, and which he express'd in the highest Proofs imaginable, *Love one another, as I have loved you.*

This I shall have occasion to consider under the next General, and therefore shall only add thus much here; that Christ's enjoining his Followers to copy after his Love, imports our aiming at the same intense Affections of Soul, and as far as we are capable, performing the same outward Acts of Beneficence towards one another; and both flowing from the same Godlike Principles, and directed to the like Great and Glorious Ends. Thus we are to set the Love of Christ before us, as the *Rule* and *Measure* of ours, and as a constant Excitemen<sup>t</sup> and Motive to our Duty.

But not to prevent my self in what I design for the following Head. Let us proceed,

II. To

## the Fifth of November. 5

II. To consider in what Respect our Saviour calls this, so particularly, his Command. *This is my Commandment, &c.*

1. In opposition to the Devil, and those who are led by him in the World. When God first publish'd his gracious Designs to the Apostle Race of Mankind, a perpetual War was proclaimed between the Seed of the Woman, and that of the Serpent. This presently broke out in the Quarrel of Cain with his Brother Abel; and as Men have increased upon the Face of the Earth, the Enmity and Contention has always increased with them. The Kingdom of the Devil, from that Time, has been promoted by Mischief, Divisions, Murders, Massacres, and the like: The Kingdom of God, and of our Lord Jesus Christ, by Righteousness, Peace, and Love. He who was a Murderer from the Beginning has always by the most savage and barbarous Methods been propagating his Interest: but the Interest of our Redeemer has been advanced by the most gracious compassionate Intreaties and Persuasions; and is ever to be maintained by the gentlest and kindest Measures; such as forbearing, forgiving, admonishing one another in Love, and the like.

Now as these are the two grand Interests that divide the World, and all Men are Subjects either of Christ's or the Devil's Kingdom; so by this you may know and distinguish them. The Language of the great Destroyer is, *Hate, Persecute, Devour one another;* and such is the Spirit of his Party: But this is My Commandment, says our Saviour, that ye love one another, and this is the Badge of his Disciples.

2. Christ might call this his Commandment by way of Distinction and Eminency, with reference to the Law and the Prophets. For tho' these frequently inculcate the Love of our Neighbour, yet it was neither in so spiritual a Sense, so large an Extent, nor to so great a Degree. The gross and carnal Respect

Respect the Jews had to the Law, and their resting in the Letter, and the mere outside Observance thereof, was very far from producing those spiritual and heavenly Dispositions of Mind, which the Gospel is wholly intent upon. Their Love was limited also to those of their own Nation and Constitution, and by their Neighbour they never understood any other but a Jew; looking upon all else as Reprobates and Enemies, and hating them as such: But the Love which Christ enjoins, teaches us to bury all those Distinctions of Greek and Jew, Circumcision and Uncircumcision, Barbarian, Scythian, Bond, and Free (much more those Distinctions that are inferior to these) and to love all, as far as Christ is in all. The Peace of God ruling in our Hearts, as those which are called thereto in one Body, Col. iii. 11, 15. But more especially does this Command of our Saviour excel, if we consider the Degree of it: Theutmost that was spoke of under the Law was, *Thou shalt Love thy Neighbour as thy self*, but Christ requires that we should love one another, *as he loved us*, which must be in some respects above ourselves; i.e. preferring another's spiritual and eternal, to our own temporal Good, yea even to *Life it self*; for Christ suffered and died to obtain Salvation for us. But this may give Occasion to add,

3. This is peculiarly Christ's Command, as enjoin'd and explain'd by his Practice and Example; so that now we are to have recourse to the Instances of our Saviour's Love, for Information of our Duty in each Case and Circumstance wherein we are to manifest our Affection towards one another: And thus far it is the Command of Christ, and of none other, *Love, as I have loved.*

When we read of Jesus Christ's loving his Disciples, notwithstanding their innumerable Weaknesses and Imperfections, their Ignorance and Folly, their Fickleness and Inconstancy, their Perverseness and Obstinacy; requiting them Good for Evil,

Evil, feeding their Bodies, instructing their Souls, forgiving their Sins, healing their Diseases, conferring the noblest Gifts, making the largest Promises, and pursuing his kind Designs towards them, even so far as to purchase their Happiness with his own Blood : When, I say, we have read so amazing a History of Love as this is, and find at the Close of the Account, that it is inscribed, Go, and do likewise; it is very easy to discern the Specialty of this Command. Again,

4. This is what, by way of *Preference* to others, even of his own *Injunctions*, our Lord recommends and insists upon. Next to the *Love of God*; He enjoins before any other Duty the *Love of one another*, and so not only renders it *peculiar* by his *Example*, but by laying the main Stress and Force of his *Authority* upon it: This is *my Commandment*; q. d. if I am to be obey'd in any thing, I challenge your Observance of this matter. It is as if a *Hand* was placed in the Margin of our Bibles pointing at this Verse, and distinguishing it from all the other Instructions Christ left with his Followers at his Departure from them.

That the *Apostles*, to whom this Command was given, understood it in so *high* a Sense, is plain from all their *Writings*, especially from that of *St. Paul*, 1 *Cor.* xiii. begining: where he speaks of the profoundest *Learning*, to search into *Mysteries*, and the strongest *Faith*, even to work *Miracles*, as *nothing without Charity, or Love*: Take away this, and the *Eloquence* of an *Angel* is but an *empty Noise*; the most beautiful *Alms-giving* but an *unprofitable Waste*, and even a *martyr'd Body* but a *vain Oblation*. To this you may add almost the whole of *St. John's Epistles*, who seem'd to breathe nothing but this *Love*. *Gratian* tells us out of one of the *Fathers*, that this *Apostle* being asked why he so frequently inculcated that only, *Little Children, love one another*; he reply'd, *Because it is the peculiar Command*

8. A Sermon preach'd on

of Christ, but if this alone be observed as it ought, it is sufficient.

3. Our Lord particularly insists on this Command, as tending chiefly to promote his Honour and Interest in the World. He was now about to leave his Disciples, and to commit the great Affairs of his Kingdom here to their Care and Management: to Them I mean, under the extraordinary Conduct of that Divine Spirit, which he promises to send, and by which he ingages to succeed their Ministra-tions. But the way (saith he) which I require you to take in your Endeavours to promote my Doctrine and Religion, must be the same with that which I have taken to gain you, and by which I have won you over to be my Followers, that is, *to love one another, as I have loved you*: with such an amiable and inviting Temper and Carriage let me now charge you to go about my Work, and to prosecute my Designs. This I insist upon as necessary, not only for the first Gathering and Constituting of Churches, but for the Continuance and Upholding of all Religious Societies to the End of the World.

There is nothing that concerns the Order and Discipline of his Church, no external Uniformity amongst his Worshippers, that can be of such Importance as the observing of this Command; for if so, he would now have settled those Matters instead of pressing and enforcing this. But the manner of his speaking here plainly intimates, that all other things were to be managed with a subser-viency to this main Rule; q. d. whatever else you may be directed to by that Spirit which shall teach you all things, yet this I lay down as prior and superior to all, *Love one another, as I have loved you*.

But notwithstanding all this, how strangely has the Wisdom, the Authority, the Example and Love of our Blessed Master, been slighted and opposed? and that not only by such as profess themselves Enemies to him, but by those who make huge

Preten-

Pretensions of falling in with his Offers and Institutions. How has this Original, Fundamental Law for the Uniting of Christians, been broke in upon, by setting up the Doctrines and Commandments of Men above it? And while some with mighty Zeal have been persecuting those whom they call Schismatics, for not complying with their Unscriptural, Unreasonable Impositions; they have justly merited a being charged with the Worst, and, to speak their own Language, the most Damnable Schism themselves, who are Schismatics from Love and Charity. This leads us to the next General Head.

III. To consider how much this Command has been Disregarded and Contradicted by the Enemies of true Religion. I mean those Enemies, from whose Cruel and Merciless Attempts we have been so wonderfully and frequently Delivered. And if I have ventur'd to call the Papists *Enemies of true Religion*, it is no more than what their Oppositions to this Great and Chief Point of Christianity do abundantly prove.

Both the Principles and Practices of the CHURCH of ROME, in this Respect, condemn it as ANTICHRISTIAN; and beyond all that ever was known in the Heathen or Infidel World, has a Spirit of Tyranny and Cruelty prevail'd amongst all those that have profess'd Subjection to it.

It is a known Principle, receiv'd by all Popish Kings and Princes, under the Penalty of being deposed, if they do not observe it, That all whom the Pope condemns as Heretics are to be destroyed and rooted out of their Dominions: And that all Princes, Kings, and Emperors fallen into Heresy, are to be deprived of all their Goods, States, Kingdoms and Empires, so as to be incapable of having them Restored,

## TO A Sermon preach'd on't

stor'd, even by the Apostolick See \*. After the most amazing Insolence of Pope Paul IV. towards Ferdinand Emperor of Germany, he at last declared, † That all Kingdoms were subject to him, and that He would set the WORLD ON FIRE, rather than submit to any below his Dignity. So faithfully has this been adher'd to, as to depopulate and lay waste whole Towns and Countries; and to dispatch the Inhabitants by unheard of Torments and Deaths.

To this was owing the dreadful Slaughter occasion'd by Pope Julius, which in seven Years destroy'd no less than Two Hundred Thousand. This prov'd the Ruin of the *Albigenses* and *Waldenses*, of whom were cut off many Hundred Thousand more. The Duke of *Alva*, urg'd by the same Principle, put to death above Thirty Thousand in the *Seventeen Provinces*. To these the *Inquisition* has added its Thousands beyond Computation. The *Massacre* in *France* slew a Hundred Thousand in three Months time. And who can tell the unnumbered Crowds, that for these many Years have fallen as Sacrifices to the Pride and Ambition of that Bloody Insatiable Tyrant? Some have died by Piece-meal under those Barbarities, the very reading or speaking of which is hardly to be born by a tender Spirit. Others have sunk under a Slavery, which, to use the Words of one of their own

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\* Hist. Concil. Trent. p. 383. It were endless to refer to the other Councils there spoke of, and to the many Bulls, Censures, and Letters of the Popes to this purpose. It is every where in History evident, that thus the Pope always has sought to destroy Heretics; that is, Protestants: Reges, Principes ad arma contra eos invitante, & incitante, per vulnera Christi, perque Salutem Christi. Spanhem. Hist. Christ.

+ Eachard's Hist. of Engl. p. 781.

¶ Peronius, Vergerius, &c. Vide Spanhem. Histor. Christian, de causis Persecutionibus, p. 1838, &c. et 1933. Wri-

Writers \*, they would willingly change for Irons in Algiers or Turkey. Others are wandering about in strange Countries, stript of their Estates and separated from their Friends ; the dearest Relations being torn from one another, and forced to part in the most doleful Condition imaginable.

The time was also, when this Nation was made a *Tophet*, and *Fires* were every where lighted for the *burning* of *Multitudes*, not only of the *Common People*, but even those of the most *distinguish'd Characters* and *Condition* †. And whoever reads the *History* of the first Queen *Mary's Reign*, must be astonished to observe the merciless Proceedings of the *Popish Council* and *Bishops* ; who not only show'd their own cruel Dispositions, but industriously studied to cherish a *Spirit of Cruelty* amongst the *People* ||. Yea, here also were they beginning to set up their dreadful Courts of *Inquisition* : For notwithstanding all their *Burnings* and *Severities*, the *Popish Clergy* complain'd that the *Magistrates* were remiss, and negligently perform'd their *Duties* |||.

To proceed, not only in their own *Dominions*, and under *Popish Princes*, have these Methods been pursued ; but *Plots* and *Conspiracies* have been formed to *ruin whole Kingdoms* of those that have been *out of their Jurisdiction* ; and to *destroy* those *Princes* that have stood up in *defence* of their *Subjects Lives and Liberties*. *Poysoning* and *Murdering* of *Kings*, and *Chief Ministers of State* has been notoriously practised by the *Jesuits*.

And if there are some Cases wherein these Men have not been able to *take away* the *Lives* of *Protestant Princes* ; yet there seems to have been few, if any Instances where they have not attempt-

\* *Accounts of the Persecutions and Oppressions of the French Protestants*, printed 1686.

† *Each, Hist. of Engl.* p. 772, &c.

|| P. 775. ||| P. 780.

ed it. Witness their many Conspiracies against Q. ELIZABETH, during the Imprisonment of the Popish Queen of Scotland: especially that Conspiracy of Savage, who being perswaded that it was a *treitorious Work to take away the Lives of Princes Excommunicate*, thereupon vow'd to kill the Protestant Queen.

Some time after, to advance the Infanta of Spain, was another Design laid, wherein some by their Pens, others by their Swords, and some by Poison, were aiming at the Deposing or Destroying of that Princeſſ.

Add to this the Gun-Powder Plot in the next Reign, which has justly been esteemed such a Monster of Conspiracies, as no Age or Country did ever produce: in which the whole Royal Family, Nobility, and Gentry, and in effect, to use the Historian's Phrase, the whole Body of the Kingdom were to be exterminated. Yet that this was highly suitable to the Spirit and Principles of the Papists, is evident from what the same Author \* further relates, namely, that Garnet, and the rest of the Traitors executed for this Plot, were afterwards pronounc'd *Martyrs for the Catholick Cause* by the College of Jesuits in Rome. The amazing Blackness of this Design, and the wonderful Discovery of it, has made this Day ever since so very memorable.

To a Popish Interest and Alliance was owing that so much abhor'd Fact, the Cutting off K. Charles's Head. For the Proof of which I need but refer you to that Sermon of Dr. Kenet's, which he calls a *Compassionate Enquiry into the Causes of the Civil War*: Tho' I might have quoted several Passages out of Dr. Du Moulin, and other Writers about that time, which would sufficiently vindicate the Protestant Dissenters, and remove the Odium that has been cast upon them, on that account.

\* *Arch. Hist. of Eng.*

The never-spent Extremity of these Destroyers Again shew'd it self in their several Attempts during the Reign of King Charles II. In the dreadful Fire of this City of London ; in the horrid Murder of Sir Edmundbury Godfrey ; and in that Execrable Plot, which they thought by that Murder to have conceal'd, and carry'd on, of which I cannot give a shorter or fuller Account than in the Words of the House of Commons, who unanimously voted that there was a Hellish Plot contriv'd and carried on by Popish Recusants for assassinating and murdering the King, for subverting the Government, and destroying the Protestant Religion as by Law establish'd. Innumerable other Disorders there were in that Reign, that allow'd their Rise to a Popish Party.

It was by following the Advice of Jesuits, that King James II. became so very unhappy, and the Nation so very Miserable. Had it not been for the seasonable Appearances of the PRINCE OF ORANGE on our Behalf, our whole Constitution had as effectually been overturn'd by a visible Train, as before by a hidden and invisible one : and all those Miseries had been brought upon us, which have made such dreadful Havock in neighbouring Nations. So that now, to use the handsome Expressions of a Celebrated Author, our 1st of November is to be enrich'd by a second Service ; since God has enabled it so far, as to be the Beginning of that which we might justly hope should be our compleat Deliverance from all Plots and Conspiracies, and that this second Blessing which has fallen on this Day, shall darken, if not quite wear out the former. However this GLORIOUS REVOLUTION may be ungratefully forgotten by some, and basely aspers'd by others ; yet 'tis what we should ever Rejoice and bless God at the Remembrance of.

But to return to my Subject again; you see from the whole Course of what has been said, how much the Papists have ever acted contrary to this Great Command of our Saviour to love one another; as he taught us. His persecutions, Inquisitions, Massacres, (and amongst others I should have mentioned, the Massacre in Ireland). Depositing, Murdering, and Assassinating of Princes (and here also with the rest I should have mentioned the Assassination Plot against our late Glorious Sovereign K. WILLIAM). If making whole Cities as a Golgotha, and whole Countries as an Acedama; yea of Plots and Conspiracies to overturn Kingdoms and States at once; be any Signs of a Spirit of Love and Charity; none more famous than our Popish Adversaries. But if these be to destroy the chief Doctrine of the Gospel, then I am sure none can be more infamous and Unchristian.

And yet after all, it were heartily to be wish'd, that these People had stopt here; and perhaps you will wonder what can further be brought against them; but in reality their most dangerous Practices, as to us, lie still behind. *He has: quo sititivit*

To speak plainly, I wish they had kept their Principles and their Tempers amongst their own Party, and had not found out ways to sow and propagate these amongst Protestants. Happy thrice Happy Island, had ours been, had not these Men so often promoted Quarrels and Animosities in the midst of us. But strangely successful have they been in such Attempts, sometimes Exciting our Princes to become Tyrants; at other times stirring up the People to become Seditious; and too often prevailing with one Party of the Populace to set upon and devour another. It is by the Arts of this Party, that Unaccountable Doctrines have been set on foot, Espous'd and Preach'd in the midst of us; and such as are equally destructive both of our Constitution and our Religion. These are the Men that

that have Invented and Suggested these Lies and Misrepresentations of such, as have in some little Matters differ'd from one another; that has made Men on both Sides grow wholly Unfriendly, and averse to each other, till at last the Breach has been almost Irreparable: And tho' the first Rise of some Disputes has appear'd Little and Inconsiderable; yet these Dividers have so aggravated and heightned them on one hand and another, that at last they have concluded in a mortal Strife. If our Histories did not every where ascribe these Intestine Broils to Popish Emissaries, yet certainly we could not invent a more rational Account of 'em. The English Spirit is naturally too Generous to fall into such Squabbles and worrying of one another; and the Reformed Religion would teach Men more Charity, if that was what they truly contended for. Whenever therefore we see Persons act at the same rate, and with the same Spirit, that the Papists themselves would do, if they were to shew themselves, who can forbear concluding, that such have been at the bottom of all? But 'tis Evident beyond Conjecture, yea beyond Dispute, that some by Popish Principles, and others by Popish Bribes, have in all Ages been Infected, and prevail'd upon to strike in with the most Destructive Measures and Attempts.

After the Consideration of some such things as these, a Divine of the first Rank <sup>\*</sup> in the National Church thus closes a Part of his Discourse. We all know (saith he) that these were the Methods us'd to set us together by the Ears ever since the Reformation; and in the two last Reigns (meaning those before K. William) 'twas particularly observable, that Toleration and Persecution succeeded one another by turns,

\* Dr. King, now Bishop of Dublin, in a Sermon preach'd 1690. Republ. in London, 1707. would tell us and

and were timed just as they serv'd to set People a madding one against another. One Day the Danes must all be put in Execution, and none must be a Favourite that would not be forward to Execute them: The next Day, the Persecution must not only be stopp'd; but the Instruments of it exposed to the Revenge of those they had Exasperated; and forc'd to take their turn in suffering by the Actions and Law-suits of such as they had wronged. Thus the Common Conspirators against our Peace, Liberty, and Religion, blew the Coals, and kindled a Flame amongst us that was like to devour us all; and 'tis God's great Mercy that we have escap'd it.

But now perhaps some are ready to say, Who would have expected so many Gazing Reflecting Passages upon a Subject of Love? To which I may very well reply by turning the Question again, Who would have imagin'd that such Barbarities, such a propagating of dividing embroiling Notions, should have been practis'd by those who set up for the only Followers of the Prince of Peace and Love?

Upon such a Subject as this it is, that Dr. Tillotson thus begins an Application: We cannot chuse but think of the Church of Rome, whenever we speak of Charity and loving one another; having had such Testimonies of their Kindness and Charity towards us — Such, he adds, as may justly make the Ears of all that hear it to tingle, and render Popery Execrable and Infamous, a frightful, and a hateful thing to the End of the World.

I cannot forbear adding another Passage a little after this: The greatest Wonder of all is this, that they who hate and persecute Christians most, do all this while the most confidently of all others pretend to be the Disciples of Christ. That Church which Excommunicates all other Christian Churches in the World, and if she could, would Extirpate them out of the World, will yet needs assume to her self to be the only Christian Church. As if our Saviour had said, Hereby shall all Men know that ye are my Disciples, if ye hate,

hate, and excommunicate and kill one another. And then with a remarkable Vehemence he closes, *What shall be done unto thee, thou false Tongue? Thou Empty and Impudent Pretence of Charity!*

If any, notwithstanding this, should yet think that *Charity* and *Love* ought to have been preach'd upon this Text, even towards *Papists* themselves; I would further ask, what *Peace* can there be, so long as we hear of their daily shedding the *Blood* of the *Saints*, and of their restless Contrivances to ruin our *Land* and *Nation*. We are required indeed to *Love our Enemies*, but that is meant only of personal or private ones; not of the *Publick Enemies* of our *Country*, and our *Common Privileges*. So far, 'tis true, we ought to shew our *Charity*, even to These, as to pray that God would deliver 'em from those *Delusions*, which they have so long been abandon'd to the Belief of, and would give 'em a *better Spirit*, than that which they have hitherto been led by; but not so as to enter into any *friendly Correspondencies* or *Acquaintance* with them.

But after all, we are told of some amongst us that are much more disposed to *Charity* and *Love* towards *Papists* than towards *Protestant Dissenters*. If I could believe there were any such, at least within hearing, I think my self obliged to put 'em in mind of a *Time*, when it was otherwise, and to let 'em see the Reasons that should induce 'em to be of another *Mind*, even at present: except they could charge us with the like *Abominations*, either in our *Doctrines*, our *Worship*, our *Tempers*, or our *Lives*; none of which as yet have they been able to fasten any such *Imputations* upon.

The Grand *Doctrine* we are *Reproach'd* for at this *Day* is indeed the *Preaching* up of *Resistance* to *Kings* and *Magistrates*. From what has been said, it appears that this is truly a *Popish Doctrine* and *Practice*, but a Charge so far from *Truth* as to us,

that for my own part, this is the first time I have so much as mention'd it to you ; and shou'd not have done it now, if it had not been thus openly to protest against meddling with such things in such a Place as this ; and to declare, that these are not the Subjects we meet together to speak, or to hear of. We are not seeking to be great in this *World*, but to be great in the *Kingdom of Heaven* ; and all that we aim at for the present, I appeal both to God and our strictest Observers, is to live quiet and peaceable Lives in all *Godliness and Honesty*.

'Tis further also urged against us, that we preach up Schism from the Church, as well as Sedition in the State. And so far we must confess, that after the Way which some call Schism, so worship we the God of our Fathers ; but, we can add with the Apostle Paul, That we believe all things which are written in the Law and the Prophets, and have the same Hope with them, that there shall be a Resurrection of the Dead, both Just and Unjust. And herein also do we exercise our selves to have always a Conscience void of Offence towards God, and towards Man, Acts xxiv. 14, 15, 16. And if this Plea be esteemed insufficient by Them, yet we trust it will not be accounted so in the Sight of God. But wherein we are accused of preaching up a Separation, and a making of Parties, I take this Opportunity to declare against that as a Groundless and Unjust Charge, as well as the former.

I know nothing (generally speaking) but a very serious, and prevailing Regard to those things that concern our everlasting Welfare, that keeps our Assemblies together. For my self I can speak, and I might do it for others of my Acquaintance, that it has never been our Study or Endeavour to make Proselytes to a Party, but only the making of Converts to God : and if by this means we have gained the good Opinion of any, can we justly be blamed for doing what lies in our Power to further

and perfect the Salvation of their Souls. It is not by Discourses upon Politicks, or by railing at the Church, that we seek to promote a different Interest, nor do we aim at the maintaining any separate Cause from that which all Good Men are pursuing: But without ever concerning our selves about such Matters, or meddling with things that are out of our Sphere; our Business is to provoke one another to Love, and to Good Works. So that upon the whole, the Cry of the Church of England's being *Endanger'd* by the *Dissenters*, we may conclude to be certainly one of the wildest Suggestions, that ever gained Ground in the midst of us. And how People come to be so suddenly carried away with the *Noise* of it, is a Matter that *Time* only must fully account for.

But it is not for Me, upon such a *Subject* especially, and under *present Circumstances*, to pry into these Matters, or to say any thing that might widen our *Breaches*. On the contrary, it must be accounted every way more suitable, both to my *Text*, and to the Posture of our Affairs, to contribute what I can to the *healing* of them. This is what I am next to attempt; but having a *Day* of publick *Thanksgiving* so near, which may allow us more Time, and furnish us with more Arguments for the *Prosecution* of this, which is proposed as our *last General*, I shall beg leave to defer it till that Occasion.

the 1<sup>st</sup> of November, 1710, at the Church of St. Paul, in New-England, by the Rev'd Mr. John Dyer, Minister of that Church.

# SE R M O N

PREACH'D on the

## Thanksgiving Day,

November 7<sup>th</sup>, 1710.

JOHN XV. 12.

*This is my Commandment, that ye love one another, as I have loved you.*

THE Promoting of such a Temper and Spirit, as that which is here required, amongst our selves at Home, will certainly be the best Improvement we can make of those *Victories* and *continued Successes*, with which God has bleſſ'd us in our *Wars abroad*. This will render us still Formidable to our *Enemies*, and will secure those *Blessings* and *Advantages* to us, which we have been so long contending for. Nor can I see any thing on the account of which it should be thought *Improper* or *Unsuitable* to the Occasion, to urge and enforce this *mutual Love*; but on the contrary, a great deal that calls for our Attention to such an Admonition,

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In Pursuance therefore to what has been said already on this Subject, I shall now set my self,

IV. To Press the Duty here required, and to Plead for the Practice and Observance thereof at this Day.

It is in the Name of our common Lord, and with a hearty Concern for our common Good, that I would Expostulate this Matter with you. And,

1. I would argue for this *Love one to another*, from the Consideration of our *Professing the same Protestant Religion*: that is, our agreeing in all the Fundamental and Necessary Points of Uncorrupted, Undefined Christianity, in opposition to Popery, and other, *falsly so call'd*, Religions in the World. *By the Religion of Protestants* (says *Chillingworth*) *I do not understand the Doctrine of Luther, or Calvin, or Melancthon, nor the Confession of Augusta or Geneva, nor the Catechism of Heidelberg, nor the Articles of the Church of England, no, nor the Harmony of Protestant Confessions*; but that wherein they all agree, and which they all subscribe with a greater Harmony, as a perfect Rule of their Faith and Actions: that is, it cannot be too often repeated, *The BIBLE, the BIBLE, I say, the BIBLE only is the Religion of Protestants*. Are we not all intirely agreed in this matter? Do we not believe the same *Doctrines*, acknowledge the same *Rules of Duty*, and readily fall in with the same *Essentials of Worship*? Praying to God, Hearing from God, singing his Praises, and Celebrating the same *Sacramental Institutions*, and whatever else we find required in our Bibles? Now what is there, considering these things, that should make such angry Disputes, or create such Distances and Jealousies in the midst of us?

The Unity of the *Primitive Church*, it is well known, was preserv'd notwithstanding a very great *Variety in the Ceremonies and Customs of particular Congregations*. We have several Instances gathe-

gathered up by Dr. Stillingfleet, and others; of Differences more considerable than those among the Generality of Protestants at this Day.

In that truly valuable and *Impartial Enquiry* into the *Constitution, Discipline, Unity and Worship of the Primitive Church*, (writ by an Author who has seen fit to conceal his Name, and the Regard that Piece has met with in the World, makes it needless to mention it) we have several things very considerable to this Purpose. (I wish this Book was common enough to need only a Referring to, but the very great Difficulty of meeting with it, will not only Excuse, but does indeed Require a transcribing and spreading such useful Passages as these.) As for the Rites and Customs of the Primitive Church, these were indifferent, and arbitrary; all Churches being left to their own Freedom and Liberty to follow their peculiar Customs and Usages, or to embrace those of others, if they pleased. Many of which are refer'd to, in other Parts of that Treatise. So that every Church, continues he, followed its own particular Customs, altho' different from those of its Neighbours; it being nothing necessary to the Unity of the Church, to have a Uniformity of Rites: For according to Firmilian, the Church consisted in an Unanimity of Faith and Truth \*, not in an Uniformity of Modes and Customs. He further proceeds, Hence every Church peaceably follow'd her own Customs, without obliging any other Churches to observe the same, or being obliged by them to observe the Rites that they used; yet still maintaining a loving Correspondence, and mutual Concord each with other: as Firmilian writes, that † in most Provinces many Rites were varied

\* Fidei & veritatis Unanimitatem. Apud Cypr. Ep. 75. S. 2. p. 237.

† Plurimis Provinciis multa pro locorum & nominum diversitate variantur, nec tamen propter hoc, ab Ecclesiæ Catholicæ pace atque unitate aliquando discessum est. Ap. Cypr. Ep. 75. S. 5. p. 237.

accord-

according to the Diversities of Names and Places ; but yet, saith he, never any one, for this, broke the Peace and Unity of the Church. Said as you like it.

Afterward is regarded a very proper Instance of one *Victor*, who censured and excommunicated some for their different Observance of Easter from the Church of Rome ; which Action of his was very ill Resented by the other Christian Churches, and condemned by them as *Alien from Peace and Unity*, and contrary to that *Love and Charity*, which is the very *Soul and Spirit of the Gospel*. The Account of this, as it is refert to in *Eusebius*, is well worth considering, but perhaps you would think it too long to be inserted here.

And what need can there be of Adding more, to support my Arguing for the *same Spirit* at present, notwithstanding those Differences that are amongst us in Matters of *Discipline*, and some Forms of *Worship*? One would think that such as pretend to so extraordinary a Veneration for the Primitive Church, as some of late have done, should hereby be prevailed upon to imitate it in its *Meekness, Peaceableness, and Charity* : It is this that all along appears as its greatest *Glory* : And 'tis evident that the Differences in our Day are not greater, in some instances not so great, as those which they over-look'd, for the sake of Brotherly and *Christian Love*.

Consider seriously with yourselves, says Bp. *Tillotson*, ought not the great Matters wherein we are agreed ; our Union in the *Doctrines of the Christian Religion*, and in all the necessary *Articles of that Faith*, which was once delivered to the *Saints*, in the *same Sacraments*, and in all the *substantial Parts of God's Worship*, and in the *great Duties and Virtues of the Christian Life*, to be of greater Force to unite us, than Difference in *doubtful Opinions*, and in little *Rites and Circumstances of Worship*, to divide and break us ? Are not the things about which we differ, in their own *Nature* Int-  
different, that is, things about which there ought to be no Difference among wise Men ? And

And shall we still prove our selves so *Unwise* and *Inconsiderate* a People as to disregard such Reasoning as this? Or is there any thing in all the World that can be urg'd against those Pleadings, that they should not be heard and take Place *now* as well as in former Times? Were they only made use of to *serve a Turn*, and when that was done, never to be minded more? Or were they only designed to bring us all into one particular *Way of Worship*, and to make us unite in the same Forms and Ceremonies? The first is by no means agreeable to that *Sincerity*, nor the latter to that *Christian Charity*, and *Largeness* of *Spirit* which was then every where profess'd. If All were to take the same way, and to observe the same Modes and Customs, where would be the Exercise of that *Evangelical Love*, that could allow for and overlook a Variety in these, and for which, as we have shewn, the Primitive Church was so famous? or where would be the Praise and Virtue of bearing with one another, if there were no appearing Differences to be born with? But do we find indeed, that the being of the same *National Church* is sufficient to Unite Men? Do not our *Present Divisions* prove the contrary, and shew that no external Uniformity, nothing but such a *Spirit* and *Temper* as this, which we are arguing for, can make us happy? It is on this account that Dr. *Stillingfleet* frankly declares, *I have Faith to believe, God will one Day convince Men, that the Union of the Church lies more in the Unity of Faith and Affection, than in the Uniformity of doubtful Rites and Ceremonies.*

To argue this Matter a little. As for what is said of Persons making or keeping up Divisions only for the sake of their *Interest* and worldly *Designs*, I believe there are such mercenary *Party-makers* on all Sides, concerning whom I shall only say, that I heartily wish Shame and Disappointment to their Devices. As for those Differences that are

now growing and following

owing to Education and Prejudice, I am sure the most effectual Way to overcome these is a friendly and calm admonishing of one another: For Prejudice, we may always observe, Grows and strengthens by a Violent Opposition. And for those Disputes that are owing to Weakness and Ignorance (allowing this to be the Case of some Persons who refuse to comply with such Rites as others account Significant and Decent) yet *Him that is weak in the Faith* the Apostle charges his Romans to Receive, and not to judge or censure him because of his doubtful Thoughts, Rom. xiv. 1. See the Margin.

Can it ever be imagin'd that all Men should Unite upon the same *Degrees of Knowledge*? Is it likely that all should have Time or Abilities to search into *antient Customs and Writings*? or have those that have done so, unanimously agreed in the *same Opinions* of them? Have the Judgments of Learned Men always concur'd in distinguishing betwixt what is *fit* to be received, and what is *not*? Or, on the contrary, have we not found, that according to the *first and best Writers* varying from and contradicting one another, so have their several *Readers* insisted upon several *things*, and have argued for the greatest Inconsistencies from the same, or Equal Authority? Shall all at last then be resolved into this, that the *Generality* of People in these Matters should be determined by the Opinions of some *Few*, or of a *particular Magistrate*? This I am sure cannot be maintained by a true *Protestant*; since the very Foundation of the *Reformation* was, "That every Person, in what concerned his Conscience, should be allowed a Judgment of *Private Discretion*.

Where then shall we find any thing so fit to be press'd and pleaded for the uniting of Christians, as that which the Wisdom of our Great Lord has insisted upon? This must certainly be the *best Way*, yea this, after all other Attempts, will be found to be the *only way* of settling a firm and lasting Union amongst us.

But above all other Occasions of falling out, methinks we may hear the Irreligious Part of the World: say, that it is this Presesent and needless Strickness in Matters of Religion, that creates such Differences. There is an ungrateful Obstinacy in some Men, that makes them avoid the Company and Acquaintance of others, yea, and their very Civilities too, out of a Pretence of being more holy than they are; and this Spirit, this Carriage we cannot, will not bear.

That is, if your Neighbour or Friend will not drink with you till he is drunken; if he will not swear and curse as you do; if he will not keep you Company in profaning the Lord's Day, and the like, you will cherish a Spite and a Grudge against him, and do what you can to ruin and destroy him: so that if he should comply with you in these things, he can not but think he shall lose his Heaven and his Soul for it. If these Disgusts were not at the Bottom of all; yea the very Heart and Strength of all our Divisions, it would not be so hard a Matter to make 'em up. If Men were but on all Sides perswaded to seek after Holiness and true Piety, this would soon melt down all their Prejudice and Hatred, and reconcile them to one another. And without this it is in vain for any Party to cry, *The Temple of the Lord, The Church of the Lord are we*; since without Holiness none can ascend into the Hill, or the House of God, *Psal. xv.* Without this all our Pretensions to Christianity are vain; for if any Man have the Name of Christ named upon him, he must depart from Iniquity, *1 Tim. ii. 19.* Were we but as much agreed in the Practice, as we are in the professed Belief of this, our Contentions would quickly come to an End. Let us therefore all heartily join in this Request to God, "That he would send forth a Spirit of Piety and Godliness into the midst of us, that we may become a Holy, in order to our being a United People.

I beg leave to conclude this Head in the Words of the Bishop of Sarum, in an Exhortation to Peace and Unity, just after the Revolution. It is not the Differences themselves that keeps us asunder, they are too inconsiderable for that; it is a secret Dislike that we bear one to another.—Our Subjects of Dispute are only the Occasions by which our Uncharitableness works; and if by bringing our selves to a more Christian Temper, that bidden Disease were once cured, all the Symptoms of it would fall off of themselves; and Men would grow sham'd that they had ever spent so much time, and so much Zeal about things which deserve them so little. The Apostles, who were full of this Divine Temper, after they themselves had judged in a Dispute of much more Consequence than any is among us, yet were not only willing to let the Jews continue to do what they had w<sup>t</sup>nt to do: But even to the Jews they became Jews, that so they might gain them. Not by a Spirit of servile Compliance, but by the enlarged Spirit of true Charity. And mentioning the Case of the Apostle Paul, who rejoiced when Christ was preached by some out of Envy, he adds, *Then do we become his Followers, when by a degree of the same Spirit we can far raise our Minds above all the Narrownesses of Party, that tho' we were assured those Men who differ'd from us were in the wrong, and had ill Designs against us, yet we would Conquer them in the Spirit of the Gospel, and so overcome their Evil with our Good.*

I have been the larger upon this Head, because of that present Enmity and Hatred, which hath set so high about those Matters (at least in Pre-  
c<sup>o</sup>nce and Appearance) that concern the Church and Religion.

2. I would next plead for the *Love of one another*, on the Consideration of our being all included in the same Civil Interest and Designs. This does not, confess, so properly belong to my Text, but may be very serviceable to my present Purpose. Should certainly engage us to a mutual Respect and Love, to think of our being *Countrymen* as well

well as Christians. How far has this Consideration above prevailed upon many Nations, and indeed upon all thinking and wise People, to agree together. So that to see Divisions and furions Contentions among Fellow-Citizens, and Inhabitants of the same Land, must certainly shew a very great Infatuation and Madness, and commonly does produce very dismal and fatal Effects. It is a just Observation; that if once Domestick Feuds and Quarrels rise so any height, Men have less Hatred to a Common Enemy than they have to their own Brethren. Let us then put a stop to all Fury and Strife in the midst of us, not knowing to what it may grow at last, i continued in; and considering what we have suffered already, whenever provok'd and excited against one another.

*Moses*, when he saw the two *Israelites* at variance endeavours to reconcile them by putting 'em in mind of their being *Brethren*; and hereupon he argues, *Why do ye Wrong one to another?* Insinuating says a forequoted Author on that Text, that the *Wrong* does not lie on one side only, but is mutual. When *Brethren* fall out, both must be to blame; the wrong one another, and they wrong the Public beside: but he certainly is *most* to blame, who refuses to hear of a *Reconciliation*. Let not those then, who have shown themselves forward to Injuries and Insults, go on still to cherish a spiteful and malicious Temper, and so to consummate their Uncharitableness by their Irreconcileableness but let all *Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking, be put away, with Malice*, Eph. iv. 31. Let not any seek to stir up a Spirit of *Revenge* by the Remembrance of past Errors; much less do any thing to inflame each other afresh by the wilful falling into new ones. Wise and good Men will ever suspect those Measures and Designs that most be advanced and supported by unreasonable and violent Contentions; by Lies and Misrepresentations, and by sc

ting one Party of Men to abuse and trample upon another. Let not such Methods as these then be ever taken or encourag'd amongst us.

Consider, I beseech you, are we not all one People? And does not our Safety and Happiness lie in a firm Agreement and good Understanding amongst ourselves? When Nature and Providence have done so much to deliver us from foreign Enemies, shall we prove our own Disturbers and Destroyers? It has often been observed, that our Land being every where surrounded by the Sea, none can make any Attempt upon it, unless he be able to ruin our Naval Forces; and if it should happen that the English Fleet were quite defeated, yet would it prove a very hard Task, says a considerable Statesman, to transport thither such an Army as could be suppos'd to be superior to so powerful a Force as the English Nation is able to raise at Home. But then he adds this Caution, England ought to take special Care that it fall not into Civil Dissentions, since it has often felt the Effects of the same, and the Seeds of them are yet remaining, which chiefly arise from the Differences in Religion, and the fierce Inclinations of this Nation, which makes it very fond of Alterations. If we will not be instructed by our own Countrymen, we should at least take these Hints from Foreigners\*; and from hence be induced to allow for those Differences in Religion, and to curb those fiery Spirits, from which our Civil Dissentions do so commonly arise.

It is on this account that our Princes have always with so much Concern recommended Love and Unity from the Throne. As this is enjoin'd by the Highest Sovereign, even He who sits enthron'd in the Heavens, that we should love one another; so is it also the Will of our Earthly Sovereign, and what She has frequently express'd a very great Concern for, in most of her publick Speeches; particularly that after the Union of the two Nations, wherein

\* Puffendorf.

she speaks of this as the most desirable Union, beyond  
the Events of all her Subjects in the Bonds of amicall  
Affection; wishing that there might remain no other  
Contention, but who shall exceed in contributing to ad-  
vance our present Happiness, and secure the Protestant  
Society. And one would expect that those who  
pretend so much to outstrip others in their Obedi-  
ence to Prince, should have shewn a greater Reg-  
ard to the QUAKER'S declared WILL and  
PLEASURE in this respect. As we all swear  
Allegiance to the same Sovereign, profess Subjection  
to the same Laws and Government, and as we are  
really all Embark'd upon the same bottom, so should  
we hereby be engaged to an entire Oneness in  
serving at our Nation's Safety and Prosperity.

31 This may be further pleaded from our many  
mercies and Deliverances. How great are the  
Salvations God has wrought for us. How many  
and how signal the Victories and Successes which he  
has given us, from Year to Year. Methinks these  
should unite our Hearts at once, in Gratitude and  
Thanksgiving to the Almighty, in Loyalty to that  
Government, which has been so own'd and pre-  
serv'd, so Dignify'd and Blest by the Favors of  
Heaven, and mutual Affection to each other, who  
are all reaping the Comfort and Advantage of these  
great Mercies.

It looks as if we were resolv'd to defeat all the  
kind Desires of God in subduing our Enemies for  
us, that to raise their Hopes and their Courage by  
such most unhappy tim'd Divisions. It looks as  
if we were resolv'd to lift up our selves in a con-  
sidering and counterworking the Measures of a  
kind Providence in its Appearances for us. In  
more, it looks as if we were not a People capable  
of those Blessings, that were hastening towards us,  
and just flowing in upon us, thus to put away our  
Peace from us, and seemingly neither to know the  
things which belong thereto, nor to desire those which  
would follow thereupon.

1748.11.1 \*

We

Men are called together by a Proclamation this Day, to be thankful for the Success of our Arms in Spreading in England; but how can our Thank-offerings be acceptable to God, if we come with a Spirit of Envy and Hatred one against another? See Matth. v. 23, 24. On how shall the greatest Victories tend any way to advance our Fame and our Prosperity, if by intestine Contentions we make our selves a Hissing and a Revile to the other States and Kingdoms of the World.

To declaim against the Measures that have been taken, ion to treat with Disrespect the Instruments that have been made use of in gaining these Advantages for us, will very ill become any of those who pretend to join in the Service of such a Day as this: Nay it is a most provoking Contradiction to it. For if it be our Duty to encompass the Throne of God with our Songs of Praise, it is undoubtedly a Duty to speak honourably of Those whom God has put so much Honour upon, by whom he has so amazingly conquer'd and subdued our Enemies. There is no way so truly and really to express our just Sense of what we are now met to thank God for, no way so speedily to bring about what our Armies are fighting for, that is, the Reducing an ambitious Tyrant, & out shewing our selves grateful to those who have done such great things for us, and now becoming a sincerely united People.

4. It should engage our mutual Love and Agreement to consider, that whatever Dangers and Calamities our Divisions may bring upon us, we are All sure to be Surets thereby. It is not this, or the other Party only, that are like to be born down; but even the Conquerors in this Contest must be Losers: and generally after such a weakening of the Common Force and Power of a People, those that have thought themselves most secure have been set upon and devoured by a Common Adversary.

We are not yet so compleatly deliver'd, nor our Enemies so Reduc'd, but that we have reason still to fear; and nothing could they now have to wish for, so much as to see us fall out with one another, while they have

an Opportunity of recovering themselves, and of destroying us by ~~unseal'd~~ Methods, when they could not prevail in the Open Field. We cannot but suppose, that an Adversary so foild and disgrac'd, so fretted, and chaff'd in his own Mind as the French King has been, and one that is now brought to his *left Shift*, will employ all his Instruments and Engines to increase our Misunderstandings, and to *Graft* his own Design's and Projects upon them. But if in such a Critical Time as this he shoudt make any Advantage to himself by our Disturbances, so as to gain Ground and *reap* again, we shall ever be *Reproach'd*, nay we shall even *Reproach our selves*, as the most distract'd unthinking People under Heaven. How will *All Sides* then cry out against those ill-temper'd Struggles that have so unmercifully *blest* a Design which was ~~almost~~ accomplish'd, and that by a Train of unexpected, and hardly again-to-be-look'd-for Successes.

Methinks the very Possibility of a *French Fashion* prevailing and skewing themselves among us, should make us join *Hand* and *Heart* for our own *Serinity*. Who ever considers the Miseries that have been spread over this Nation by a French *Princes*' growing in it, will certainly be afraid of all those Tumults and Dissentions that may give Occasion to such Oppressors to break in upon us. Let not therefore *Exhort am every Judah*, nor *gather us* Ephraim, but let us be united to fly upon the *Sheafless* of their *Enemies*; till France and Rome shall not be able to make War against us any more.

I have now finished what I proposed; and I am sure if God has any Mercy in store for these Nations we shall be brought to such a Temper towards one another, as that which has been pleaded for. As for the Success of this Discourse, I entirely commit it to God: I hope what has been said may be serviceable to *some* of you; and for my self, I shall have *this at least* to rejoice in, with which I close, *Math. v. 9. Blest are the Peace Makers; for they shall be called the Children of God.*

F I N I S H

1.1.